

*Summarie and short medi-
tations, touching sundry poyntes of
Christian religion, gathered by T. W.
and now published for the edificati-
on and profit of Gods Saints.*

Pro. 16. 25.

There is a way that seemeth right vnto a man:
but the issues thereof are the tonics of death.

Heb. 3. 12. 13.

Take heede (brethren) least at any time there be
in any of you an euill heart & unfaithfull, to depart
away from the liuing God. But exhort one an o-
ther daily, while it is called to day: least any of you
be hardened thowen the deceitfulness of sinne.

Col. 3. 16. 17.

Let the word of Christ dwell in you plenteously in
all wisdom, teaching and admonishing your owne
selues, in Psalmes and Hymnes, & spiritual songs,
singing with a grace in your hearts to the Lord.
And whatsoever ye shall do in word or deede, do al
in the name of the Lord Jesus, giuing thanks to
God euen the father by him.

2. Tim. 4. 7. 8.

I haue fought a good fight, and haue finished my
course: I haue kept the sayth. Henceforth is layd by
for me the crown of righteousness, which the Lord
the righteous iudge shal giue me at that day: & not to
me only, but vnto al that alse, that loue his appearing

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Byshop. 1580.*

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To the right Honourable,

*Sir Francis Walsingham knight, principal
secretarie to the Queenes most excellent ma-
iestie, & one of her maiesties most honorable priue coun-
sell: And to the right vvorshipfull and vertuous, the Lady
Versula his wife .T. VV. wisheth continuall increase,
of al spiritual and earthly good things in this life, and
after the dayes of this vneaisome pilgrimage
shalbe ended, eternal glory in the lyfe to
come, thorow Christ
I E S V S.*



IT appeareth, and that
by dayly experience,
vnto all that are single
sighted in God, that
the diuell, mans com-
mon and continuall
aduersarie, sundry tymes, and by sundrie
meanes, carrieth men headlong into e-
ternall destruction both of bodie and
soule: for sometimes hee so stealeth a-
way their hearts, by the sweetenesse and
pleasures of sinne which indure but for a
season, from God and godlynesse, that
they become, as it were denummed, and
are dead from the spirituall feeling of
the life of God: and other sometimes be

The Epistle

sette before our consciences, the particularities either of all their sins, or of the most notorious and grievous offences that euer they committed, with the iustice and seueritie of Gods eternall iudgment against them, for the same: by the feeling wherof, they are so wounded in the inner man, that they many times fall into despaire, and accustome to lay violent handes vppon them selues. The earnest consideration of which thinges, should moue Gods children, as on the one side to pitie and pray for them, that are in so poore and miserable an estate, that the lord at some one time or other, if it be his good pleasure, would pluck the out of the clawes of Sathan & sin: so carefully on the other side to looke vnto them selues, and to learne to stande in awe of his iudgements, and to feare his iustice, that for their learning and amendement, doth set forth such heauie spectacles of his wrath, in those that he before hand hath ordeined to such destruction. For mine own parte, I haue laboured (according to the smal measure the Lorde hath indued mee with all) by
some

Dedicatory.

Some particular feelings, that he hath of late given mee in this short treatise, to stretch out my hand to the one sort, and to the other, that the stiffe necked and hard harted, may be brought to the sense and feeling of their iniquitie, thorow Gods most heauie iudgements against them for their sinne; and the afflicted conscience find some peace & comfort by the sweete promises of the gospel, concerning free pardon and full forgiveness of all their transgressions; and that so I may by this meanes (if it please him to blesse me in this pore trauaile) be his instrument to keepe some from such extremities, as thorow Satrans malice and their own corruption, they are running with full swinge headlong into. By the way, thus much I thinke good to aduertise all of, that for as much as many very disorderly snatch vnto them selues, that which doth not in deede appertaine vnto them (some reioycing in the glad tydings and promises of Gods holy word, where as the threatnings and woes pronounced in the same doe rather belong vnto the; & other some heaping iudgements

A.3.

The Epistle

ments vpon themselves, not only to the casting down of themselves, but to their vtter ouerthrow, where as the wonderfull goodnesse and rich mercies of God, are more mete for them) that euery man would with a single eye, looke into the perfect lawe of libertie, and ransacking his own cōsciēce to the bottō, in a simple & an vnfeigned examination of himself, take that out of the worde, either for his beating downe, or for his lifting vp, that God (who is wiser then men, and knoweth what is good for vs, better than wee our selues) hath both in mercy & iudgement, in the same his word, appoynted & allotted to euery one: least otherwise taking that to them, which doeth not concerne them, they do not onely thorowe presumption, bewray themselves before God and men, that they thinke them selues wiser then God (a horrible transgression no doubt) but also turne that, which is ordeined as a soueraine salue for their soules, to a deadly poyson and infection to their own consciences, and so at the length, either rock them selues asleepe in sinne & securitie

Dedicatory.

as most men of the worlde doe, without
any remorse of mind at al; or els become
(as diuerse persons heretofore, and some
not very long sithence) for lack of spiri-
tual comfort, most lamétable examples
of Gods scarce wrath & iustice reuealed
from heauen, against al vngodlines and
vnrighteousnes of men. But of this suf-
ficient, least I be tedious to your honor,
& to you (good Madam) to whom as a
speciall token, not only of my good will
in Christ, but only of my dutiful thank-
fulnes, I dedicate and offer this my sim-
ple trauaile, beseeching you to accept of
it, not according to the shortnesse and
smalnes of the treatie, but the goodnes
of the matter which it propoundeth, &
the vnfeigned affection that the author
therof beareth to you (if any maner of
way he could performe any duty or ser-
uice) wherof I would say more, had not
the holy ghost forbidden a mans owne
mouth, to praise himselfe, or the workes
that come from him: but thereof let the
godly iudge, & amog the rest chiefly you
to whom if it may in any respect, bringe
some holy pleasure and godly profit, I

The Epistle

have that which I greatly desire, and a singular encouragement giuen mee to publish, and that vnder your names, in time herafter to come, some great matter, if the grieuousnes of mine offences do not hinder the same: which I beseech the Lord in mercie for his Sonne Christs sake, to remoue as farre from me, as the East is from the West, & so to heare my poore praiers for you both, that it wold please him in great goodnesse to blesse you, with his principall spirite, and so to enrich you & al yours with his heauenly treasures, that being inabled with meete and worthy giftes, answerable to the great callings & places, wherein he hath set you, you may in all holy knowledge, and skilfull zeale, promote his glory in the publike causes of his church & common welth, and priuately build vp your selues, and those that apperteine vnto you, in sound iudgement, stedfast faith, and blessed obedience, euen vntill the day of Christ, to your immortall glorie. So be it.

Sum-

*Summarie and shorte me-
ditations touching sundrie poyntes of Chri-
stian religion, gathered by T. W. and
now published for the edifica-
tion and profit of Gods
Saintes.*

Good Lord, for thy crucified Christs
sake, bee mercifull vnto me a wretched
sinner.



A cloake sinne, seeing
we are all sinnesfull, is
wicked; but humbly &
vnsaignedly to cōfesse
it, is a readie way to
obtaine pardon & for-
giuenesse of the same,
at the handes of almightie God.

We haue specially two witnesses a-
gainst vs, prouing that we are sinners:
Firste the stinging testimonie of our
owne conscience, which sundry times
telleth vs, that wee haue done many
things, that we ought not to haue done,
and haue omitted many things which
we ought to haue done. Secondly God

*Confession
of sinne.*

*Four witnesses
that we are
sinners.
1. Our owne
conscience.*

2. Gods witness

A. D.

him

A Summarie of

3. Gods iudge himselfe, who is greater then our heart
maies. and conscience: who also sheweth vs to
 be sinners by a double iudgement: the
 one general, his wrath being made ma-
 nifest from heaven, against al vngodly-
 nesse and vnrighteousnesse of all men,
 and against al the creatures themselves:
 the other moze particular either against
 some natiōs, as Israel, Iuda &c. or some
 cities, as Sodome, Gomorha, Jeru-
 salem &c: or else pinate persons, as
 Cain, Ham, Judas, and such like.

1. Gods worde Beside God and his iudgements, wee
 haue his worde to conuince vs of sinne,
 which straightly chargeth vs, first with
 the sinne & fal of our first parents Adam
 and Euah, as guiltie thereof vnto euer-
 lasting condemnation. Secondly

2. Originall sinne, with the sinne wherein wee are con-
 ceined and bozne, which wee call O-
 riginall sinne, which if wee had no
 moze vppon vs and in vs but that, ma-
 keth vs the children of Gods wrath and

3. The fruites of displeasure. Thirdly with the fruites of
 Original sinne. that originall sinne, which are all man-
 ner of disobediences inward & outward
 against Almighty God and our neigh-
 bour.

Christian Religion,

HOURS.

By this we see, that all monthes are stopped and shut vp, from clearing themselves, and all men are come vnder the condemnation of God: which that we may the better see, it shall be good for vs first rightly to compare, the horrible filthinesse that is in vs, with the wonderfull holynesse and excellent righteousness that God requireth of vs in his law. Then to consider the greatnesse and notoriousnesse of our offences, which may be aggravated, by looking into the qualities of the parties offending, as Pagistrates, ministers, &c. & the parties offending, as Gods most excellent maiestie, & our deere brethren, together with other circumstances of time, place, manner of doing, &c. Thirdly to thinke vpon the multitude of our iniquities, which are more in number, then the hayres of our head, and are become as a burthen ouer heauie for vs to beare. Lastly to weigh Gods iudgements, that our sinnes haue deserued to be powred forth vpon vs, and for our terrifying are set before in his worde: which are many in number, but chiefly

Four good means to bring vs to the feeling of Gods iudgements, & our own sinnes.
1. A comparing of mans filthinesse and Gods righteousness.
2. The grievousnesse of sinne committed.

3. The multitude of transgressions.

4. Gods heauie iudgements which are threatened.

A Summarie of

1. Upon the
creatures.

2. Upon men in
this life, & are
either inward
or outward.

3. Naturall
death.

4. Eternal con-
demnation.

Sin being felt,
reliefe must bee
sought.

2. Angels.

chiefly these: First his heauie hand re-
mayning vpon his creatures, for our
transgressions. Secondly the aduersities
and afflictions of our lyfe: which are
either bodily, as sicknesses; or spiritual,
as anguish of soule, and torment of
conscience. Thirdly naturall death it
selfe, which is the parting a sinder of
the soule and the body for a time. And
lastly the curse of the eternall God, pro-
nounced in his lawe vnto euermlasting
condemnation, both of body and soule,
without vnseigned repentance and har-
tie turning to the Lord.

Whosoener seeth him selfe in such a
miserable case, must of necessitie (as o-
ther good men heretofore haue done) seeke
some both sure, and speedie remedie, least
continuing in that lamentable estate,
they bee swallowed vp of dispayre and o-
uermuch heauinesse.

If wee seeke to Angels, and woulde
worship them, as some haue done here-
tofore, they cannot stande vs in steede:
for God should finde imperfection in
them, if they were not maintained by
his power: and besides they are iustly
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our enemies for sinne (as whose nature is so pure, that they cannot abyde it) and the armed souldiours of the Lorde, by his speciall appoyntment, to our destruction, for our vngodlinesse. If wee would looke to dead Saints, as in time of superstition and Poperie wee were taught, and did, they cannot profit vs, for they them selues, as they confesse them selues, haue alwaies stode in need of a sauour, and if they could not save them selues, much lesse others. If wee cast our eyes vpon men viregenerated, and yet liuing, the scripture telleth vs, there is none that doth good, they are all gone out of the way, they are all corrupt, there is none that doth good, no not one. If to them in whom regeneration is begun, and are in deede called the Saints of God, they accuse them selues of wonderfull euils & manifold imperfections, not so much as willing to take such an office vpon them, though wee would a thousand times giue it them; If wee would giue all that wee haue vnto the Lorde, for a ransome, for our owne sinne or others; yea if wee would giue our first

1. Dead Saints.

3. Men regenerate.

4. Men regenerate.

5. Goods and riches.

A Summarie of

6. **Comforts** to
holiness.

7. **What** wor-
shippings, can
not appease the
conscience
wounded with
the feeling of
Gods iudge-
ments & sinne.

Christ alone
must bee our
refuge.

Wee haue
Gods owne te-
stimony for it.

first boyme for our transgressions, and the fruits of our bodies for the sinnes of our soules, as many idolaters haue done heretofore, it will not auaille vs, for it is as nothing in his sight. If wee would cleaue to outwarde and feigned holiness, as the Pharisees haue done, and the hypocrites of all ages doe, wee must make this account of it, y though it be neuer so glittering in mans sight, yet is it abomination before God. If we stand vpon superstitious and idolatries deuised by man, wee must needs fall: for besides that they are so manie corruptions & defilings of the Religion and seruice of God, God himselfe reiecteth them, as vile and displeasing in his presence.

Whether shal wee then go: to Christ we must needs come: and why to him? first because GOD hath giuen him to vs, to the ende that we should not perish but haue euerlasting life. How shall we know that? By the Lordes owne worde and voice from heauen, who hath sayde (and therfore we may and ought to beleeue it) that he is his welbeloued sonne,

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in whome hee is well pleased. Secondly because our Saviour him selfe, so graciously calleth vs, saying: Come vnto mee alIye that trauaile, be wearie, and are heauie laden, and I will ease you. But when wee come, we shal finde nothing in him. Yes verily: for though we him you shall finde eternall peace to Godwarde, and life and immortallitie brought vnto the belouers.

And Christes
owne words.

In this our Christ, let vs for our comfort and instruction consider, first thenames and titles giuen him. Hee is called Iesus, that is to say Saviour: because hee doth and shall saue all his people from their sinnes. He is called Christ that is, annoynted and sealed by his father, to be our king, priest, and prophet: by his kingdome establishing his double gouernment, one inward in the heartes of his children, by his holy spirite, and the other outward in the Church by the scepter of his worde, and his owne discipline. By his priesthode, offering him vp once for all, as a full and sufficient sacrifice, for all the sinnes of his people: and by his prophetic making him

Christes name
full of doctrine
and comfort.
Iesus.

Christ.

1. Christes king-
dome.

2. Christes
priesthood.

3. Christes
prophecie.

A Summarie of

him the onely lawe giuer in his Church,
so that the godly hearken to no voice but
to him alone.

Chilts person. Secondly let vs consider his person,
which consisteth of their two natures,
the godhead and the manhood. As hee is
God, hee hath power in him selfe to ouer-
1. Child: God. come all our spirituall enemies, and to
forgiue vs our sinnes, because to God
alone it belongeth to forgiue sinnes.

Child: man. And as hee is man, hee is able sufficient-
ly, and also willing, to haue compassi-
on on them that are ignorant, and that
are out of the way, because that hee also
was compassed with infirmitie. So that
3. Child: God
and man, our
only Saviour. God manifested in the flesh, iustified in
the spirite, scene of Angels, preached vn-
to the Gentiles, belaued on in the world,
& receiued vp into glory, is hee that we
must cleaue to alone, for the peace and
comfozt of our consciences, & the saluati-
on of our soules, because ther is no name
vnder heauen giuen vnto vs, whereby
we must be saued, but onely the name of
Jesus.

Child alone
take away the singular effectes hee wo:ke:th in his chil-
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Christian religion.

children and what wonderfull graces
he freely bestoweth vpon them. He is
the Lambe of God, that alone taketh a-
way the sins of the worlde: he is he alone
in whome it hath pleased God to recon-
cile the worlde vnto himselfe: he is he,
that is made of God vnto vs, wisdome,
righteousnesse, sanctification and re-
demption. Wisdome, because he is the
eternall wisdome of the Father, from
before all beginnings: and because com-
ming out of the bosome of the Father, he
hath declared vnto vs all the counselles
of God, concerning our instruction, & that
in farre greater plainnesse, then the Fa-
thers before his coming had. Righte-
ousnesse, for these respectes: first because
he hath fully satisfied the iustice of God,
being wounded for our transgressions,
and broken for our iniquities, carrying
also the chastisement of our peace vpon
him, and healing vs with his stripes,
bearing vpon his backe and shoulders
the curse of the lawe, due to vs for our
sinnes, and overcoming the same in
redeming vs from it: and secondly, be-
cause that thow he his obedience and
ful

1. Christ is our
wisdom.

2. Christ is our
righteousness.

A Summarie of .

**1. Christ is our
Saviour.**

**4. Christ is our
redemption.**

fulfilling of the law, wee haue iustifica-
tion imputed vnto vs befoze God, and
obtaine the blessing of the lawe, which
is eternall lyfe. Sanctification or
holynesse, because it pleased **G D D**
the father, in the riches of his mercy, to
sende his owne Sonne in the similitude
of sinfull flesh, and so: sinne, condem-
ned sinne in the flesh, and not only to im-
pute vnto vs his holynesse, and to cloath
vs with the same, but also thowoe the
myghtie working of his holy spirite to
frame vs to walke in holynesse and
righteousnesse befoze God and men, all
the dayes of our lyfe. Redemption, be-
cause that by once offering vp himselte
vppon the altar of the crosse, he hath re-
deemed vs from sinne, & set vs free from
the diuell, and eternall condemnation,
keeping vs so in his handes, that none
shall pull vs out of the same, vntill the
full manifestacion of our adoption shall
appeare, euen the deliuerance of our bo-
dies from all corruption and sinne, at
what time he shal returne our redeemer
from heauen, and shall chaunge the bo-
dies of our basenesse, that they may be

MADE

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made lyke vnto his glorious bodie. ^{To} ^{5. Ch. 10}
conclude, it hath pleased the Father that ^{all in all}
in him should be hidden al the treasures
of wisdome and knowledge, and that in
him should all fulnesse dwell, yea the
verie fulnesse of the godhead bodily, and
of all other good thinges whatsoever,
that the Church, which is his body, and
enerie particular member thereof might
receiue of his aboundance, as it is writ-
ten, Of his fulnesse haue we al receiued,
and grace so: grace, that is, grace vppon
grace, or as a man would say, graces hea-
ped one vppon an other, and that so hee
should bee, the beginning and ending,
yea, the verie yea and Amen of all Gods
promises.

To knowe these thinges in such sozt
as befoze is declared, and not to haue
the particular feeling of them, in a mans
owne conscience, is to no purpose at al,
vnlesse it bee to a greater iudgement.
Wherefoze it becometh vs to strine to
attaine the meane, whereby we may
laye holde of them: and that meane, yea
the enely meane is nothing else, but a ^{sayth by hys}
true and lively sayth, so: by sayth Christ ^{ledge must go}
together.

B. 2.

dwel.

A Summarie of

dwelleth in our heartes.

**Notable effects
of true sayth.**

**1. Faith woꝝ-
keth peace in
our consciences.**

**2. Faith clean-
seth our hearts.**

**3. Faith scaleth
vp soꝝguenesse
of sinnes.**

**4. Faith ouer-
cometh the
woꝝld, the flesh,
and the diuell.**

**Faith is the free
gift of God.**

This sayth scaleth vp in our hearts, freedom from condemnation, & assurāces of eternall life, pacifying our consciences towarde God, and instructing vs to apply particularly vnto our selues, Christ Iesus and al his merites: and by this sayth, it pleaseth almighty God, to purifie and purge the corruption of mans heart, and to pledge vp in the same therby remission of sinnes, ordeining it as a necessarie instrument, wherby we may ouercome the woꝝlde, and as a shielde of Steele, by which wee may quench all the fire dartes of the wicked, and in which being stedfast, we must resist and vanquish the diuell. Other singular effectes and frutes of this liuely sayth, are largely reckoned vp in the Epistle to the Hebrewes. chap. 11.

But this sayth is not of all men, that is most true: yea we affirme, that no man hath it by nature, arte, wit, or any such other meane, but that it is the onely free and gracious gift of GOD, to his owne childeꝝ alone: the Lord himselſe vsing two effectuell instrumentes to woꝝke

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woykethe same in their heartes : by the one inwarde, and that is his most holy and blessed spirit ; the other outwarde, and that is, the diligent hearing, and fruitfull receiuing of the woyme preached.

*Faith framed by
by two manner
of wayes.*

This spirite is called the spirite of adoption, because it beareth witnesse vnto our spiritues, that we are the childe of God, and heires of his kingdome, teaching vs with confidence and boldnesse to cry Abba father. This spirit is called a comforter, because hee ministereth vnto the childe of God in all their heavinesses, unspeakable ioyes. He is called the spirit of truth, because hee alone leadeth vnto all truth. He is called the spirite of sanctification, because hee frameth them, in whom he dwelleth, to sanctification and holinesse.

*Spirite of a
doption.*

*Spirit a com-
forter.*

Spirit of truth.

*Spirit of sancti-
fication.*

He maketh vs able to search into, and to vnderstand the deepe thinges of God. He frameth and fashioneth in vs vnfeigned loue, and a sound minde. This spirite helpeth our infirmities, and sendeth forth requestes for vs, with sighes and groanes which cannot be expressed,

*Spirit together
with the power
and effects
thereof.*

A Summarie of

and bringeth with it a most holy & hea-
uenly libertie: lastly, he is (as it were)
the very earnest penne, & seale or pledge
of the truth of the promises of almighty
God, & of our eternall election in Christ,
before the foundations of the world were
layde. Touching the word, I take it in
generall to be the ground and foundati-

Some words ge- on of our sayth, and that therefore it is
nerally the called the arme of the Lord, as vpon
ground of say: which onely we must leane: but most

But most speci- specially I meane that parte, which con-
ally the Gospell, teineth Gods most louing promises,

1. Gospell made vnto vs in Iesus Christ, and is
what it is. rightly called the Gospell, which is the
glad tidings of great ioy, and the migh-
tie power of God vnto saluation, to eue-

2 The message ry one that beleueth, & is in deed the mes-
of peace. sage of peace, because it offereth quiet-
nes of conscience, to those that are far of,

3. The word & to those y are nigh. It is called y word
of grace, of grace, because it is freely bestowed vpon
vs, & offereth vnto vs the grace of God.

4. The word of It is y word of trueth, because it mani-
truth. fests to vs all trueth, & setteth out be-
fore vs the truth of God, in the accõpli-
shing of his promises. It is also the word

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Christian Religion.

of lyfe, not onely because it offereth life euerlasting, but also because that being rightly and reuerently receiued, it sealeth vp the same in our heartes, and frameth vs in this lyfe, to a newe life, woz thy our calling, by the which worde also our sauour Christ hath brought lyfe and immortallitie to light, which before seemed as it were to be hidden: in which respect it is called a mysterie or secrete, hidden since the world began.

This word must be reuerenced, credited, and receiued, not as the worde of a mortall man, but as it is in dede, the word of the eternal God. First because of him that is the authoꝝ thereof, which is God onely god. Secondly because of the matter that it propoundeth and setteth out vnto vs, which is reconciliation and agreement betwene God and vs. Thirdly because of the persons, who the Lorde hath vsed in the publishing and speaking of it, who in times past were prophets and holy men of God, but in this latter time of his owne sonne in whome are all the treasures of wisdome & knowledge hid, & since the time

5. The word of lyfe.

6. Mysterie or secrete.

How the worde must be receiued and for what cause.

Prophets Christe.

**Apostles
Euangelists
Pastors
Doctors and
Ministers,**
what manner
of men they
ought to be.

**The ends of the
holy min.terie.**

by the blessed Apostles & Euangelistes, w^ho he sent abroad into al the wo^ld, to preach the gospel to all creatures, & now in this last age of the wo^ld by the set- led ministerie of ordinarie pastors and teachers: whom God doth vse, because they are the salt of the earth, and light of the wo^ld, to season mens corrupt heartes, and to deliuer them from the power of darkenesse, and to translate them into the kingdome of his deare Sonne: who bring also with them the ambassadage of peace, and reconciliation, God himself, as it were by them, intreating vs, to bee reconciled vnto his maiestie: and are in deede the effectuall instruments of God, for the gathering together of the Saints, for the wo^lke of the ministerie, and for the edification of the body of Christ, till we all meete together in the vnitie of fayth & knowledge of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fulnes of Christ, that we henceforth be no moze childeⁿ, wauning & carried about, with euery winde of doctrine, by the deceits of men, either others, or our selues

Christian Religion.

by the exercised subtilties, of our spirituall aduersaries. Wherefore good reason is it, that they that bying vs such glad and acceptable tidings of such good thinges, taking continuall care for vs, and watching for our soules, should not onely be reuerently esteemed, as the ministers of Christ, and disposers of Gods secretes, but also religiously and louingly receiued, bicause hee that recepueth them, receiueth God the father, and God the Sonne, that hath sent them: whereas, on the other side, whosoever doe contemne them, thrust from them the blessed Godheade, and refuse the meanes, that the Lorde hath ordeined and sent abroad for their saluation.

The doctrine deliuered by these men, specially the Gospell preached, is a most liuely paynting out of Christ before our eyes, & as it were a visible crucifying of him in our sight. And though they that perish count it foolishnes, yet is it & mighty power of God vnto saluation, and the excellent wisdome of the Lord, by which it pleaseth him thoroowe the foolishness of preaching, to saue them that beleeue:

B. 5.

And

Ministers and ministers must be much made of.

1 The doctrine preached paynteth out Christs death & passion.

2. It sealeth vnto vs our saluation.

A Summarie of

3. It worketh
our regenera-
tion.

And it is that effectuell instrument,
whereby the father of his own good will
begetteth vs againe vnto himselfe, y^e we
should be as the first frutes of his crea-
tures, being bozne a newe, not of mortall
seede, but of immortall by the worde of
God, which word endureth for euer.

How the worde
is milke.

At our first receyuing of it, it is sin-
cere mylke, which as new bozne babes,
we should long after, that we may grow
vp thereby and come vnto Christ, who
is the lyuing stone, that we our selues
also as liuing stones, may be made a spi-
rituall house, and a holy Priesthood to
offer vp spiritual sacrifices acceptable to
God throuwe Iesus Christ. And when
we are passed the age of our infancie in
Christ, it is become our sounde and sted-
fast meate, wherewith the Lord conti-
nually feedeth vs in his family, vntill
that hauing laid downe this our earth-
ly house of this tabernacle, we obtaine
the building giuen vs of God, that is an
house not made with hands, but eternal
in the heauens, whose builder & framer
is God. The Lord knoweth wherof we
be made, & remembzng that we are but
dust

How and when
the word is
strong meat.

Gods goodnes.
Dares frailtie.

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Christian Religion.

hath not onely giuen vs his wordes
 to worke fayth in our harts by, but hath
 also left vs for the more strengthening &
 confirming of the same, in the trueth of
 his promises, the vse of two holy sacra-
 ments, Baptisme and the Lodes sup-
 per, both of the being instituted by him,
 to whome alone in deede it belongeth to
 ordeine sacraments in his Church.

The two Sa-
 craments, ordeined
 to our fayth.

Baptisme witnesseth and pledgeth
 vnto vs diuers things, as that we are in
 grafted into the body of Christs Church,
 whereof Christ is the head, from whom
 alone the bodie receiueth increase, vnto
 the buylding vp of it selfe in holy loue:
 that regeneration is begun in vs, and
 we become as it were new borne babes
 vnto God, our heauenly father, the Lord
 sauing vs according to his mercie, by
 the washing of the newe birth, and the
 renewing of the holy Ghost.

1. Baptisme
 sealeth our in-
 grafting into
 the Church.

2. Our regene-
 ration.

It sealeth also vnto vs the for-
 ginenesse and washing away of our
 sinnes in the sacrifice of Christs death,
 and that we are the sonnes of God by
 fayth in Christ Iesus: for all that are
 baptised into Christ, haue put on
 Christ.

3. Remission
 of sinnes.

4. Our adoption.

A Summarie of

5. Our spiri-
tual soules.

Christ. It teacheth vs also that we should endeavour to keepe the brutie of the spirite, in the bond of peace, hauing the same loue, being of one accorde, and of one indgement, no man seeking his owne, but euery man one an others wealth, seeing that we are one body in Christ, and euery one one an others members, as we are all by ons sacrament of baptism, coupled vnto one head, which is Christ. It representeth vnto vs also thus much, that we being baptised into Christes death, shall by the power thereof oye vnto sinne, and that by the vertue of his ryling againe, we should walke in newnesse of life. Lastly, that we shalbe raised vp at the last day out of the dust of the earth, and meete the Lord in the ayre, and dwell with him for euer and euer.

6. Our mortifi-
cation & sancti-
fication in Chri-
stes death and
resurrection.

7. Our resurrec-
tion.

8. The Supper
pledgeth our
eternall life.

9. Christes death
and passion.

The Lordes supper sealeth vnto our consciences, that Christ is that lyuing bread, which came downe from heauen, of which whosoener truely eateth, shall liue for euer. Also it setteth out vnto vs Christes death and passion, with the be- nefits we reape thereby, and namely the

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Christian religion,

the remission & forgiveness of our sins.

Further it preacheth vnto vs, that Iesus Christ him selfe God and man, with all his spiritual and heavenly treasures, is fully and wholly given vs by the father, that in him and thowhe him taken hold of by sayth, we may be fully nourished in the inwarde and outwarde man, to the hope of euerlasting life. It doth also confirme vnto vs, the mysticall vniõ which is betwixt Christ and his Church, he dwelling in our hartes by sayth, and we thereby made members of his body, of his flesh, and of his bones. Lastly it teacheth vs, what vnitie & loue ought to bee amongst vs, because that therby we that are many, are one bread, and one body, in as much as we are all partakers of one bread.

To the woorthy receiuing of this sacrament, there is necessarily required an earnest examination and true tryall of our selues, which summarily consisteth, as I take it, in effectuall stedfast sayth, and heartie repentaunce towards GOD, and vnfeigned loue towards men,

1. Our spiritual nourishment is and by him.

4. The vniõ betwixt Christ, and his Church

5. The vnitie amongst the members of the Church.

Examination before the supper.

Two partes of it: sayth and repentaunce towards God, and vnfeigned loue towards men.

Sayth

Faith what
it is.

Faith is a certeine perswasion, and
stedfast assurance, which euery true
Christian man ought to haue, that God
the father loueth him, for Iesus Christ
his sonnes sake, by the meanes of that
saith, particularly applying vnto him
selfe all Gods promises, made vnto vs
in the same his sonne Iesus Christ, in
whom all his promises are yea & amen.

Repentaunce
what it is.

Repentaunce is an earnest hatred of
sinne, and an vnfeigned loue of righte-
ousnesse, proceeding from a right & reue-
rent feare of Gods eternall maiestie,
which worketh so far in vs, that it ma-
keth vs to forsake our selues, & to strue
to the mortification of our corruption,
to the ende we may be altogether gover-
ned by the holy spirite of God, in the ser-
uice of God.

Loue, & what it
comprehendeth.

Loue containeth the vnfeigned re-
conciliation of our selues vnto those,
whom wee haue offended, and a readie
forgiuing of others the offences they
haue committed against vs, even as
willingly, gladly, and freely, as wee
would the Lorde should forgiue vs, for
his Christs sake.

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Christian religion

That faith, that is wrought vnto vs, by Gods worde, and confirmed by the partaking of the holy sacraments, is not an idle, vaine, or dead faith, but stedfast, vnsieged, and working by loue, yelding forth the fruites of blessed obedience, not according to the darknesse and corruption of our owne will, lusts, and affections, for they euermore rebell against God: neyther according to mens manners and examples, because they are no sufficient warrants for our conuersation: nor yet after the customes and fashions of this present euill world, for we are forbidden to fashion our selues there to: but according to that good perfect and acceptable will of God, set forth and commaunded vnto vs in his lawe, which is and must be alwayes a light vnto our feete, and a lanterne vnto our pathes, and is in deede the only, true, sufficient, and right rule, of all righteousness and well doing.

God the Father hath in great mercie for our weaknesse sake, abridged this his owne lawe into two tables, containing tenne commandementes: where

True faith is not fruitlesse.

1. Natural corruption.

2. Other mens manners.

3. And the fashions of this world, no rules to frame our liues by.

4. But Gods worde only.

Two Tables:

Ten commandementes.

A Summarie of

Wile man shew
from euill, & do
good.

in we are specially to marke these two
thinges. First that it is the minde of
the lawegiuier, in commaunding good
thinges, to forbid the contrary euilles;
and in forbidding euill thinges, to com-
maund the contrary good, the almightie
therein meeting with mans corruption,
and the forwardnesse of his heart, who
supposeth that if hee do no euill, though
hee leade an idle and vnprofitable life
from goodnesse, think not withstand-
ding that hee hath performed his duetie.
Secondly, that the Lorde by his lawe
mindeth to teach vs, to brydle and sub-
due, not onely the acte of sinne, as the
Pharisees imagined: nor the consent to
the same, in our hearts and affections a-
lone, as the Sorbonistes, and Popish
schoule diuines dreame at this day, but
also the least lust and motion, that may
picke vs therto, or ryle vp in our minds
against the same.

We must knowe further that this
lawe of God is obserued and broken, in-
wardly and outwardly: for the inwarde
breaking or obseruing thereof, because
no man knoweth what is within man,
but

1. Act of sinne.

2. Consent to
the same.

3. Deallust or
emotion must
be asoyded.

4. Gods lawe
obserued or
broken after
two sortes.

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but the spirit of God and the spirit of the man him selfe, euery man must bee left vnto him selfe: and yet al are bound both by the vertue of Gods holy commaundement, and also by that excellent profession, after which they are named, not onely deeply to enter into the consideration of them selves, but also to know that they walke in his presence, before whose eyes all thinges are naked and plaine.

Touching the outwarde breaking or obseruing thereof, we must knowe, that the breach of it is then done, when any thing forbidden by that law is committed, or any thing commaunded by that law, is left vndone: and on the other side that obedience is then yelded, when any thing commaunded by that lawe, is performed, or any thing forbidden by that law, is left vnaccomplished: for good reason is it, whatsoeuer mans witte can cunningly dispute, or say against the same, that these only shold be allowed & don as good works, which he him self hath commaunded, and those fled from as euill, which he him self hath forbidden, because

Outwarde
breach.

Inward and
outward obe-
dience.

A Summarie of

he hath all light and soundnesse of true iudgement in him selfe, and is not caried away with parcialitie of affection, to pronounce a wronge sentence, a matter very common amongst all men.

Things forbidden by the first commandment.

Wherefore no good or godly Christian shoulde allowe, vse, or defend any idolatrie, soothsaying, coniuring, sozterie, witchcraft, charming, false doctrine, mans inuētions, feare, loue, or estimation, of any whatsoeuer creature, about God or equally with him, or the persons which shall vse such things.

By the seconde.

None must make, or cause to be made, either allow of, vse or defende any Images to expresse or counterfeite God by, or to seek him or worship him in the same, or any other manner of superstition whatsoeuer, abstaining altogether in his holy seruice, from our owne inuētions, blinde deuotions, mens doctrines, and other mens examles or rules.

By the third.

None ought to vse or abuse the name of God, eyther in vaine or rashe swearing, be the othes as men account them neuer so smal, or in blasphemie, sozterie,

or

Christian Religion.

oꝛ witchcraft, oꝛ in cursing, soꝛ swearing, and such like: yea none should talk, oꝛ speake, oꝛ thinke of God, his woꝛde, his woꝛks oꝛ whatsoever els he is made known vnto vs by, without any vꝑgent and weightie cause, and that with great reuerence and feare of his maiestie.

None should abuse the Lordes day, *By the fourth.* oꝛ any other day in doing of their otiose toils, oꝛ in any wicked and vngodly exercise whatsoever, as dauncing, dicing, tarding, tableplaying, fauerie oꝛ Alehouse haunting, resorting to the beholding of enterludes, bearchaytings, and such like.

None should rebell against, disobay, *By the fifth.* oꝛ speak euil, of Magistrates, Ministers, Masters & Mistresses, Fathers and Mothers, oꝛ any other person, whome the Loyde in his wisdom and goodnesse, hath made their superiours, eyther by age, authoritie, wealth, office, oꝛ any other manner of way whatsoever.

Al hatred, malice, and enuie: al bꝛawling, chiding, quarreling, fighting, bloodshed, murther and such like, yea al manner of desire to do hurt oꝛ reuenge, must

By the seventh.

be auoyded.

All whoyedome, fornication, adulterie, incest, together with bawdie and filthy talke, louesongs, tickings & toyings, and all other wanton and light behaviour, and other vnseemely gestures, in bodie or countenaunce (which in deepe are nothing els, but violent prouocations to filthinesse and euill) yea and all uncleannesse both of body and minde must be auoyded.

By the eighth.

All theft and stealing, eyther openly or secretly, eyther by force, fraude, or otherwise, together with all deceiuable buying or selling, al vsurie, al extortion, al byberie, al vncharitable getting and keeping of other mens goods, and to conclude, al manner of false dealings whatsoeuer, by cousonage, weight, mesure, &c. ought to be shunned.

By the ninth.

Not only manifest periurie and breaking of lawfull othes & promises, but also all lying slaundering, backbiting, flatterie, & dissembling, together with all euil speaking against others, eyther in wordes or writing, proceeding from the malice, corruption, and naughtinesse of mans

Christian Religion.

mans heart, must be auoyded.

The very prickles and motions to sin by the temptations in mans minde, which the holy scripture somtimes calleth the lusts and concupiscences of our cursed nature, must so far forth, as God shall inable vs, be subdued, and that in their first assaulte, least otherwise temptation further preuailing vpon vs with delight, we be carryed on forwarde by the subtiltie of sinne, both to consent vnto the euil, and to strine for the attempting and accomplishment thereof. And here, because vnlawfull wishes bee dependentes of this sinne of lust and coueting, men must learne to brydle and maister the same, and not to haue them so often and common in their mouthes, as, I would I had this, I would I had that, &c.

On the other side, because the life of a true Christian is not an idle lyfe, and we are commaunded by Gods holy worde, not onely to flie from euil, but to do that which is good, euery godly faithfull man must earnestly strine, according to the power that the Lorde hath ginen him, to render vnto him his due honour and ser-

uice, that is, to obey him in all things, & above all, to worship him onely, to put their whole trust in him only, in al feares and dangers, to flie vnto him, and to call vppon him onely, acknowledging him to be the creator, preseruer, and gouernour of all things in heauen and earth. To giue vnto him that manner of worshippe and seruice onely, which hee himselfe in his word requireth without adding therto, or taking from it, and withdrawing them selues from all superstitions and carnall imaginations.

By the second.

By the third.

Three endes of an oth.

To take an oth (but yet vsing therein with great reuerence, the fearefull and glorious name of our God onely, and of no creature whatsoever) when there is iust occasion, as to asserme or maintaine a trueth, (specially if the magistrate require or commaund it) to set forth the the glozie of God, and to preserue mutual agrément and brotherly charitie among men.

By the fourth.

To spend the Sabboth, as in ceasing from the honest labours, of their lawefull callings, so in frequenting of godly exercises, in ioyning them selues to publicke

Christian Religion.

like assemblies, reuerently and quietly
there to behaue them selues, in diligent
hearing of the woꝛde read and preached,
in prayer, and singing of Psalmes, and
as occasion shall serue, and is offered, in
communicating in the holy sacraments,
and afterward to bestow the rest of the
tyme, in private reading of Gods woꝛd,
and meditating therein, and in the ear-
nest consideration of his most noble and
wonderfull woꝛkes.

And because all authoritie, eyther of *By the Act.*
Magistrates, Officers, Ministers, Mai-
sters, Mistresses, fathers, mothers, and
others, is of God, and that there is a
like consideratiō of thē al in that respect,
euery one must vse humble obedience
towards thē, bearing a reuerent minde
to them, being readie to relæue, assist,
and aid them, & willing to do after their
cōmaundements in al things in the lord,
& soꝛ the Lord, according to their duetie.

Unseigned loue, patience, humilitie, *By the Act.*
humanitie, keeping & making of peace,
saning and helping all such as bee in
daunger, gentle woꝛdes, softe an-
swers, and al duties of compassion, must

A Summarie of

continually be exercised.

By the seventh. And because they are the temples of the holy Ghost, all purenesse and chastitie, not onely as touching the acte, but also in heart wordes and behauiour, must be professed and practised.

By the eighth. Then must be put in vze, all true and faithful dealing, due payment of debtes, diligent seruice, together with al careful and friendly sauing, and deliuering of o^rther mens goods.

By the ninth. All must witnesse, iudge, and speake the trueth, yea the whole trueth, and nothing els but the trueth (as occasion shall be offered) without any respecte, touching all men and matters whatsoeuer.

By the tenth. Lastly when the Lorde putteth good motions into their mindes, mē must diligently take heed, that they do not suffer them to die in them, or to be quenched, tho^o in the corruption and naughtinesse of their owne harts, but must carefully strue by al holy meanes, and the diligent and often vse of the same, with earnestnes to pursue them, and to bring them to good effect.

- But

Christian Religion.

But wee cannot perfoyme these holy duties. That is true in deede, so; wee are not sufficient of our selues, as of our selues to thinke a good thought, much lesse to do any good deede, but all our sufficiency is from God, to whome alone we must haue recourse by earnest supplications and heartie prayers, that by him wee may bee made able not onely to knowe, what that good, holy, and acceptable will of his is: but also bee strengthened from him (from whome alone commeth euerie good and perfecte gifte) to accomplish and perfoyme the same.

Our want of ability is supplied by earnest prayer to God.

And because wee are very dull and sluggish to perfoyme this, as all other holy duties, the Lord hath not only giue vs certaine sharpe spurres to prouoke vs thereto (as his holy commaundment which we ought carefully to obey: his comfortable promises which we ought stedfastly to beleue: the pledge of his blessed spirite, which assureth our spirits that we are his children, and stirreth vp in vs those groanings, that no tongue is able to expresse, a true taste

Spurres to prayer, specially four.

1. Gods commaundment.

2. Gods promises.

3. The assured pledge of the spirit.

A Summarie of

**Our stant
wantes.**

and feeling of our stant miseries and
wantes, and of the miseries and wants
of our brethren, both in respect of our
bodies, and in respect of our soules) but
also hath taught vs such a shorthe, and
yet notwithstanding so sufficient a forme
of prayer, as doeth briefly comprehende
in it, al such poyntes and matters as bee
meete and lawfull for vs to commaund.

**Seuerall points
to be marked
before we pray.**

Before we enter into this, or any o-
ther prayer, it shall be good for vs to con-
sider some circumstances, and to obserue
certaine rules, to the ende that wee and
our prayers may by that meanes bee
founde more acceptable in Gods sight :
as, how great and wonderfull our wret-
chednesse, miserie and pouertie is : also
what is the excellencie, maiestie, power,
and goodnes of almightie God, to whom
we pray. The earnest and deepe weigh-
ing whereof, may worke in vs true and
unfeigned humbling of our selues, in
his presence, and also a certaine as-
surance, that our prayers and requests
shall bee graunted, (so farre forth as
shall bee expedient for his glory and our
comfort) because wee come to him, that
hath

**1. Our wret-
chednesse.**

**2. Gods great-
nesse.**

**Gods good will,
and Gods great
power must not
be sundred in
prayer.**

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hath the fulnesse of al will and power in himselfe, to performe any thing that wee shall demaund according to the same.

Besides we must know and beleue, that we must pray vnto this all sufficient God only, because he alone can helpe vs: and that our prayers must be made vnto him in the name of his deere-ly be-
loued Son Iesus Christ only, because he is appoynted to be the onely Mediatour between God and vs: also that we must aske good thinges onely, now wee haue said before, that nothing is good, but that he alloweth and liketh of, by his will re-
uealed in his worde: and wee must aske these good thinges to god and holy endes onely, as the aduancement of his glo-
rie, the help and comfort of our brethren, and our owne good, and not to consume them on our lustes, as wantonnes, glut-
tonie, drunkennes, enuie, abhominable idolatrie, and such like: lastly that wee must not pray only with our mouth and lips, after the manner of hypocrites, but must yeelde consent to the same in our vnderstandings, hauing in worde the sum
of every petition in our heartes, as we readily

3. That God onely must be called vpon.

4. In the name of his sonne Christ onely.

5. Good thinges onely must be asked,

6. And that to good ends onely.

7. Mouth and heart must be ioyned together.

A Summarie of

readily haue the wordes thereof in our mouthes.

Outward behaviour in prayer must plainly preach reverence of Gods maiestie.

For outward behaviour in our prayers, it is seemely and meete, that we shoulde order our selues reuerently and religiously, in humble kneeling vppon our knees, in stedfast holding vp of our hands and earnest lifting vp of our eyes to heauen warde, and in disposing euey parte and member both of our bodies & of our mindes, in such sorte that we our selues may see, and others that be present with vs, may sensibly perceiue, that we reuerence his maiestie, before whome we appeare, & righteously vse that exercise, that he hath assigned vs, as a speciall piece of his seruice, euen for our owne health and welfare.

Men may not be tied of necessity to any forme of prayer, as to one sorte of gesture therein

Understand mee as I meane. My purpose is not to tie men to that forme of prayer alone, or to teache them to vse onely those gestures aboue prescribed, but y euerie one should strins (because of the rebellion that is in our hearts) as much & as effectnally, both in word & deed, to humble our selues before God, as possibly we can, least other wise

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Christian religion.

god resist vs (for hee resisteth the proud)
and reiect our prayers.

Now let vs come to a short opening
of that prayer, which the Lorde himselſe
hath taught vs. The pſeface or begin-
ning therof is this: O our father which
art in heaven. Out of which wordes we
may learne many things, as firſt in this
word O, the earnest affection that ought
to be in them that pray, who muſt bring
with them mindes, not only farre remo-
ued from earthly and carnal things, but
ſo ſtedfaſtly ſet vpon thoſe heavenly and
ſpirituall graces, that at that preſent
they demaunde, that they minde no-
thing, but thoſe alone. Secondly in
that worde, Our: the vniſeigned loue and
feeling that ought to be amongst Chri-
ſtian brethren, no man praying for him-
ſelfe onely, but praying as carefully for
others as for them ſelues. Thirdly in
this worde, Father, his fatherly promi-
ſe and aſſured fauour and good will,
towards his children in Chriſt, on the
one ſide, and their ſincere loue, and
heartie obedience towards him on the
other ſide.

The pſeface to
the Lords pray-
er expounded.

1. Earnest in
prayer.

2. Uniſeigned
loue.

3. Gods promi-
ſe, and our
obedience.

Fourthly

A Summarie of

Gods power.

Fourthly in these words, Which art in
heaven, the exceeding maiestie, power,
and glory of G D D about all thinges.

The first peti-
tion, what we
pray for.

The first petition is: Hallowed be
thy name: wherein wee pray for the
knowledge and reuerence of God, so to
be in our heartes, that all our thoughts,
wordes and deedes, may in all godly-
nesse onely, so shine before men, that
God our heavenly father may thereby be
glorified. And on the other side, we pray
against ignorance and contempt of God,
and of al these meanes, whereby he hath
made himselfe knownen unto vs, as his
worde, woorkes, &c: also we pray against
al loose life and vngodly behaviour what
soeuer.

What we pray
against.

The second pe-
tition, what we
pray for.

The seconde petition is, Thy king-
dome come: Wherein wee pray for the
effectuall feeling and working of Gods
blessed spirite, and all his giftes in vs, as
righteousnesse, peace, comfort, &c: al-
so for the sincere preaching, reuerent
hearing, and right receiuing of Gods ho-
ly worde and discipline. Wee pray for
Magistrates and common welthes, and
for the Church of Christ wheresoeuer
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Christian Religion.

dispersed, and we pray for the glorious appearing of our Lord Jesus Christ, either particularly to visite every one of vs, or generally to iudge the quicke and the dead, with wonderfull glorie and maiestie, in that great and last day: On the other side we pray against all the illusions, suggestions and assaults, either of Sathan, or of our owne corruption: we pray against the bondage of sinne, the kingdom of Antichrist, and the contempt and forgetfulness of Gods either particular, or generall iudgement.

that we pray
against.

The third petition is: Thy will bee done in earth as it is in heaven, wherein we pray for wisdom, will, power, and grace, that we may yelde our selues, our soules and our bodies, with every parte and member, both of the inward and outward man, and that all other things also together with vs, may be made conformable here vpon earth, vnto the obedience of Gods will declared by his worde, as his Angels, which be his heavenly creatures, studie nothing but to please him, without any motion to the contrarie, On the other side we pray a-

The third petition,
what we pray for.

that we pray
against.

A Summarie of

gainst presumption, wilfulnesse, ignorance, rebellion, muttering, grudging, or repining against his good will & pleasure, together with all such inordinate & fleshly desires resting in vs, as are contrarie to his blessed wil and ordinance.

**The fourth
petition.**

**That we pray
for.**

The fourth petition is: Giue vs this day our dayly bread: wherein wee pray for meate, drinke, apparell, health, welth, libertie, peace, good order, and all other good things whatsoever, that God knoweth to be meete for vs in this worlde, to susteine, keepe and defend our bodies and liues by. On the other side wee pray against hunger, nakednesse, scarcitie, penurie, silence, sickness, povertie, bondage, wars, disorder, and al manner of euillies whatsoever, tending to the hurt of our bodies and liues.

**That we pray
against.**

**Merits ouer-
throwne.**

And let vs marke the wordes, with which we offer this petition. Wee rather say giue then pray, because we cannot require bodily thinges (much lesse spirituall thinges) for any desert that is in vs, but for Gods free and gracious goodnesse onely. And wee say, Giue vs, rather then me, to teach vs that in
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Christian Religion,

Charitable lone wee are bound, both to ^{1. Selfe lone} pray and labour for others, and not of selfe lone onely for our selues, as worldlings doe. And wee require rather this day dayly becade, then euery day daintie fare, because we should learne rather to stay our selues vpon, and to content our selues with Gods continuall providence, ministring vnto vs alwayes sufficient, for present necessitie, then to incumber our selues with worldly care & carking to get by indirect meanes, or to keepe any superfluitie.

^{3. Gods providence our onely stay.}

The first petition is, Forgiue vs our trespasses, as we forgiue them that trespass against vs: wherein we pray for the feeling of Gods mercies, purchased vnto vs by Christ, and his obedience onely, to put away all our sinnes: wee pray also for peace and ioy of conscience, and for vnsought lone and brotherly reconciliation amongst men, which is an assured pledge of the free pardon and full forgiveness of all our iniquities before God. On y other side, we pray against wrath, vengeance, despaire, and many stronge illusions executed by the diuel vnto condemnation.

^{The first petition what we pray for.}

^{either we pray against.}

demnation in sinne: also against hatred
and hard hartednesse towards men.

The first petiti-
on, what wee
pray say.

The first petition is: And lead vs not
into temptatiō, but deliuer vs from euil;
wherin we pray for Chzistian patience,
strength, and continuance in al our trou-
bles: also for cōtempt of the woꝛld, moꝛ-
tifying of the flesh, and quickening of
Gods holy spirite in vs, to make vs fol-
lowers of God in true holines: we pray
also for a ioyfull and glorious victorie a-
gainst sinne, the diuell, and all trialles
whatsoever. On the other side, we pray
against fainting or falling away, vnder
the iurthe of our calamities, also against
woꝛldly vanities, fleshly lusts, and diue-
lish deceiuings, which drawe vs away
and that violently, as it were, from God
and his gloꝛy into sin and destruction.

That we pray
against.

The woꝛdes wherin this petition is
expꝛessed, are somewhat darke, and ther-
fore a woꝛde or two for the clearing of
them. We pray that God do not, rather
then that the diuell do not leade vs into
temptation, not because God is the Au-
thor or woꝛker of any euill, as some
would haue it, but because that Gods
woꝛds

God no Au-
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Christian Religion.

word assureth vs, that the diuell can doo nothing, neither by himselfe, noz by his instrumentes, but by the speciall, not onely permission as some suppose, but appointment of Almighty God, and by libertie and power giuen from him. And wee pray not to be led into temptation, rather then not to be tempted, because to be tempted, that is to say, tried, is most commonly good and profitable for the Saints and seruants of God, for afflictions trie their faith, and ingender patience: but to be leade into temptation, that is to say to be left to our selues and forsaken in temptation and trials, and to be overcome of the same, is alwaies not dangerous onely, but also very hurtful. And by deliuerance from euill, we meane not onely deliuerance from the power of the Diuell (whom because he is by many degrees, stronger and mightier then wee, wee are not able of our selues any way to resist, and therfore haue our trust in God onely, and our refuge to him alone, who is stronger then all) but also from the corruption and infection of sinne, and from

The diuell can not doe what he list.
Trials are profitable for Gods Saints.

To fall betwixt vnder our trials, is hurtfull. Euill, put for the diuell. Sinne, and eternall damnation.

A Summarie of

the danger of eternal dānation, the wa-
ges & hyre in Gods iustice due vnto the
same.

The conclusion.
1. Hoping of
obteining.

Now soloweth the conclusion in these
wordes: For thine is the kingdome, the
power, and the glory, for euer and euer.
so be it. In which wordes the saythfull
minde in prayer, hath god hope and as-
surauce offered him to obteine his peti-
tions, because he hath laide open his re-
questes, and supplications to the onely
true God, who hath the guiding and go-
uernment of al things, and doth whatso-
euer please him both in heauen and in
earth: and also is stirred vp and instruc-
ted with thankful reioycing: to conclude
all his prayers in the extolling of Gods
so great power and wonderful godnes,
that hath so largely & plentifully graun-
ted his requestes.

2. Thankfulness
to God.

Other helps to
godlines be.
2. As prayer.

1. Dayly medi-
tations in
Gods word.

The Lord by his word hath appoy-
ned also other meanes and helpes beside
prayer, to further vs in this excellent
course of well willing and well doing:
as dayly meditating in his holy lawes
and blessed worde, which must bee conti-
nuall counsellors vnto vs in all our
wayes.

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Christian Religion.

wayes and affayres, wee thankfully b
sing the same to that ende, that the Lord
hath ordeined it for, that is, to bee the
spirituall fode, and heauenly nourish
ment of our soules vnto eternall life. Al
so mutuall obseruing and marking one
an other, not vnto enuie, or occasion of
sinne, as most men doe, but to stirre vp
our selues, and as it wer to whet on one
an other, to the perfourmaunce of all
good woorkes, that thereby we may te
stifie our obedience vnto God, who hath
laide that duetie vpon vs, and our chari
tie towards our brethren, to whome we
owe the same. Adde vnto the former vn
feigned humbling of our selues by fa
sting (which the scripture calleth in some
places the afflicting of the soule) in the
presence of Almighty God, that by that
meanes the bodie (which of it self is not
only dull and heauie, but also rebellious
to god thinges) being in some measure
subdued vnto the spirit, wee may powre
forth (bodie and spirite being ioyned to
gether) moze earnest supplications and
prayers, before our god God and louing
Father. Also an earnest hatred not one

2. Brotherly
marking and
admonishing
one another.

3. Godly and
Christian
fasting.
The ende of
fasting.

A Summarie of

4. Hartie hatred
against sinne.
Notorious ill
men to be a-
moyded till they
amend.

5. Sincere loue
of all righteouf-
nesse.

ly against sinne in our selues and others
combating with the same in the strength
of our God vnto blood, but also against
notorious wicked persons, shunning al
companie and conuersation with them
(till they come to heartie amendement)
to the ende, that they may be ashamed
in themselves for their sinnes, and we
our selues on the other side, auoyde the
infection of their contagion. And lastly
a sincere loue of all righteousnes, not
onely religiously purposing, but migh-
tilie through Gods goodnes pursuing
all good thinges, both inward and out-
warde, making a conenant with our
mouthes, that they shal not speake euil:
with our eyes, that they shall not be-
holde vanitie: with our heartes, that
they should not conceaue or imagine
mischiefe: and so forth in the rest, care-
fully endeavouring to put on the newe
man with the woorkes and armour of
light, that we may serue the Lorde ac-
cording to his woorde in true holinesse
and righteousnesse before him all the
dayes of our life.

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The ende of all is, that wee shoulde shine forth in this life, as lights in the midst of a froward and crooked people, & other men seeing our good works, may glorifie our heavenly Father, and those which obey not the worde, may praise him in the day of their visitation: & also that wee having finished the course of this life, & ended the dayes of our pilgrimage and warfare in this worlde, hee may take vs home vnto himselfe, into his owne euerlasting kingdome, where there is such excellent ioy prepared and laide vp for vs, as the eye hath not seene, the eare hath not hearde, neyther is the heart of man able to comprehend.

A double end of all.

1. Gods glorie in this life.

2. Our eternal glorie in the life to come.

FINIS.

1. Cor. 9. 24.

So runne, that ye may obtaine.

1. Cor. 16. 13.

Watch ye, stand fast in the faith, quite you like men, and be strong.

1. Tim. 1. 17.

Now vnto the king euerlasting, immortall, inuisible, vnto God onely wise, be honour and glorie for ever and euer. So be it.